1: Hanke--14 O-5 (ca. 1955) 1956 Sh44 Guarani Sh44

/226 cont./

539 a few days old, they were already able to walk and knew how to make bows and arrows. Then they went hunting. They always brought home a great deal of tender meat for the old one.

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Fig. 5. The Indian village of Borôro, which stands between old and modern times. In the background, left, the old priest of magic with his adornment; the third man to the right of him is the subchief Ireneo, who is piously evangelical. Only in the case of the wife of the priest does one still see old adornment; otherwise all are in modern dress.

539 One time Cuarahy wanted to kill the wood hen, called jacú. But he shot three times and missed. And now the wood hen started to speak, for it is Guyrá Nheengatú, the speaking bird. It told the boy the story of his mother and advised him to kill the jaguars.

/229 cont./

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Fig. 8. Greeting ceremony upon the arrival of an honored guest: the men with the gourd rattles dance in front of the cross in the ground and recite the greeting formula; at the extreme right, a woman with the tacumbú.

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Thereupon Mbaé-Yara likewise beat his second son, and he began to speak Spanish and thus became the ancestor of the Argentinians and all peoples who speak Spanish. He treated all his sons in the same way, and thus the various languages and the various nations arose. Only with the youngest son were matters different: in spite of cruel beatings, his tongue did not become dislocated, and thus he became the ancestor of the Paraguayans whose language is Guarani. Mbaé-Yara is also divine, but all his adornment is of iron. --

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/230/ The spirit of evil is Anhá. Once he arranged a dance festival and invited Cuarahý and Yasý to it. The brothers appeared, though Cuarahý was very suspicious. He warned Yasý and forbade him to dance. But he did not obey. While he was dancing, he was suddenly seized by Anhá and thrown into the

/230 cont./

776 dreadful abyss Anharepý. Cuarahý grew wild with rage and
539 killed the majority of the Anhá. The survivors yielded to him and became tame. -- With the help of the termites, who were still human beings, that is, "beginning of the termites," Cuarahý found the limbs and the crushed body of Yasý. He carried all the parts up out of the abyss and put the body together again. Then Yasý awoke to new life, and the brothers returned to heaven. -- The evil souls of the slain Anhá, however, wandered restlessly through the world until the most recent times. Now, however -- so say the Caiuás -- they have gone into an invention of the whites: into the radio.

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Fig. 9. Modern greeting of a guest, whereby the man of the house, with his wife, steps toward the guest and uses the Portuguese greeting. A remnant of the old tradition appears in the adorned cross and the gourd rattle, which he holds in his hand.

539 Nhande-Rú-Vussú opens the gates of heaven for the good
776 and just souls; the rest must remain outside and return to earth,
775 where they roam about until an Anhá overpowers them and takes them to Anharepý.

1: Hanke--22 O-5 (ca. 1955) 1956 SM4 Guarani SM4

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Fig. 10. The gathering and the festival of Yacairá in front of the chief's house. In the foreground the two stands with the cross and the calabash, around it the semicircle of men, singing and swinging the gourd rattles. One of them is holding a cross in his hand.

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The song in the original text runs:

"Hangatú, ĕe rykeý, ĕe reté moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, ĕe curussú moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, ĕe yeguaka moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, ĕe curussú warópyte moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, ĕe curussú warákambý moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, ĕe curussú wapétya moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, ĕe curussú warópyta moãtyro, ĕe rykeý,
Hangatú, ĕe rykeý, se curussú kuákuahá moãtyro, ĕe rykeý."

2: Schaden--75 E-4,5 (1948-1954) 1962 SM4 Guarani SM4
Kayová

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VI. Kayová-Guaraní woman from Amambai, spinning caraguatá fiber.

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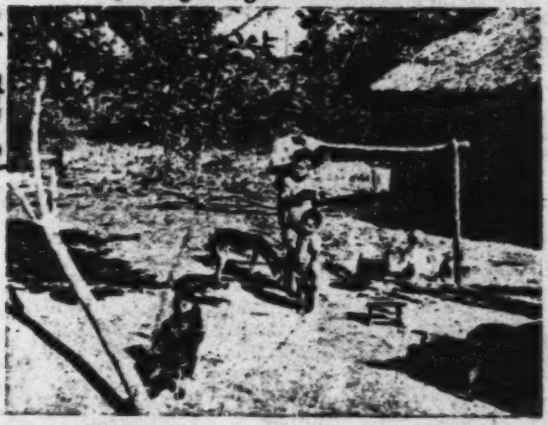

VII. Cooking in the open air among the Kayová-Guaraní of Dourados.

3: Watson E-4,5 (1943) 1952 SM4 Guarani SM4

[P.146]

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FIG. 6. Recently fired *kokwé* with beans coming up amongst the fallen and charred trunks.

FIG. 7. In a *kokwé*, making holes for planting cuttings of manioc. Hoe is the heavy type universally used.

FIG. 8. Woman planting corn with digging stick (*surakwá*). Hole just made is at her feet. Four or five (but always the same number) grains are dropped in, taken only from middle of the ear. In the background, a bamboo grove.

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FIG. 9. Woman returning from clearing in forest (*kokwé*) with back basket (*adjaká*) loaded with produce. In her right hand she brings firewood, in her left is the worn-out machete she uses to harvest with. Note tumpline on basket.

FIG. 10. Four women pounding corn in coordination. As many as five sometimes do this. The occasion is the preparation of *cauí* for a village-wide drinking fest to be held in about three days.

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3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

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FIG. 11. Women masticating boiled, pounded corn for *cãwĩ'*. The mixture is still hot, too hot for comfort for the inexperienced. After chewing, each mouthful is returned to the mass.

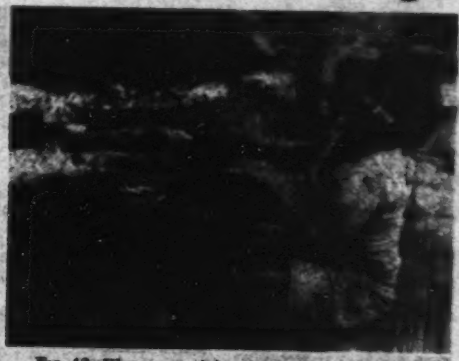

FIG. 12. Woman straining small log tank batch of chicha (*cãwĩ'*) for home consumption. She uses a gourd dipper and Cayuá woven strainer.

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FIG. 13. Convivial drinking group at small (not whole village) affair in connection with a *mbaʃirão*. Like most other such affairs, it was marked by high spirits and much hilarity. No dancing usually accompanies these small *mbaʃirão* the drinking phases of which are held during daylight hours, immediately following the work.

FIG. 14. Women's group (with several girls) at dance that lasted until noon the following day because *cãwĩ'* lasted until then. Note mother dancing with child on hip, a regular occurrence.

FIG. 15. Two large log tanks (also seen in Figure 1) in which *cãwĩ'* is fermented for village-wide drinking fests. Right-hand tank about 25 feet long, 3 feet outside diameter.

3: Watson E-4,5 (1943) 1952 SM4 Guarani SM4

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FIG. 17. Nursing child and siblings. (Older boy's face is only dirty.)

FIG. 16. Mother and son just before noon meal. Note metal cooking tripod and iron pots, trade goods. Boy has toy bow and arrows.

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FIG. 19. Small boy getting drink from cup, water from gourd in left hand. Corner of house with bamboo "boards" in at right rear.

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FIG. 20. Young recent initiate wearing basket ("tipoane") of hardened reeds. He was one of about five boys to be initiated just prior to our arrival at Tapuguái in 1943.

FIG. 18. Group of small-fry at play. The little girls all are clothed.

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